



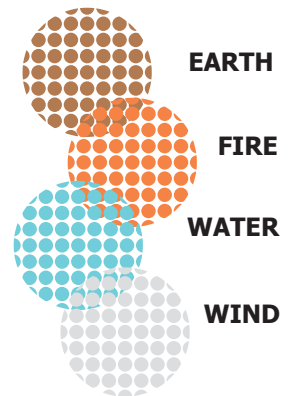
Why is it important to study the five aggregates?
 It is because the five aggregates of clinging are the truths of suffering which must be fully understood by insight:
 “This is not mine, this I am not, this is not myself.”

— *Majjhima Nikaya 28.6, Mahahatthipadopama Sutta*

The aggregate of **materiality** (*rūpakkhanda*)

Rupa means “keep on changing” and subjected to be deformation and oppression. It is made up of the four great elements (earth, fire, water and wind) and the 24 derive materiality from these four elements. What causes the arising of the four elements? It is due to past karma, consciousness, nutriment, and temperature - all of these have the ability to influence the four elements which is then seen as impermanent, unsatisfactory and non self as the body reacts to causes and conditions caused by the four factors.

FOUR ELEMENTS



The aggregate of **feeling** (*vedanākkhandha*)

Dependent on contact, feeling arises. There are six types of contacts (eye, ear, nose, tongue, body and mind). Each contact gives rise to three types of feeling (pleasant, unpleasant and neutral). So in total there are 18 types of feelings. Feelings are always present and we practise to observe them as they arise and cease. They are the object of your practice. When we do not contemplate on the feelings as they arise, two fetters follow. First, one wrongly identifies feeling as “myself” thereby strengthening the personality view. Secondly, feeling conditions craving and one’s craving increases.

6 TYPES OF CONTACT
x3 TYPES OF FEELING
18 TOTAL

The aggregate of **perception** (*saññākkhandha*)

It perceives the quality of an object by recognising its “sign”. This sign is a distorted sign, such as we mistaken a rope for a snake in semi darkness. We misperceive five aggregates as permanent, happiness, and even having unchanging self. Although we experienced in our day-

to-day life drama a constant fluctuation in our feelings and emotions, the perception of impermanence still does not deeply imprint on our mind. We fail to contemplate or note “impermanence” at that moment.. It will take a long time to correct this perverted perception.



The aggregate of **formations** (*sankhārakkhandha*)

Its characteristic is forming, fabricating, and constructing. Its function is to accumulate karma. Excluding feeling and perception, the remaining 50 mental factors are grouped as formation aggregates. Its manifestation is intervening and to be interested. Practicing generosity, morality and concentration are good karmas that prolong samsaric existences. But Vipassanā, by contemplating on impermanence, suffering and non self of formations, the mind turns away from the engagement of formations, letting go of grasping, indeed cuts short our samsaric existence.

The aggregate of **consciousness** (*viññanakkhandha*)

Its characteristic is to know the object. Its manifestation as a continuity of process rather than what it seems to be: It seems as if an independent being (a compact rather than a composite entity) is experiencing phenomena. The truth of impermanence is hidden by this continuity because consciousness is arising and passing away so rapidly, and unable to break down the compactness of continuity that we mistake it for an independent self.

6 TYPES OF CONSCIOUSNESS = EYE • EAR • NOSE • TONGUE • BODY + MIND
 5 PHYSICAL 1 MENTAL